

The voyce of

the laste trumpet, blowne by the se-
uenth Angel (as is mentioned in the ele-
venth of the Apocalyps) calling a multitude
of men to the ryght path of thes vocati-
on, wherein are consigned. xii. lessons to
twelve severall estates of men, to which if
shet learne and folowe, all shall be
well, and nothing amiss. ¶

The voyce of one cryng

in the desert.

Isaie. lvi.

¶ As he cryd by the Lords wale, make his
pathes streight, every valley shall be fil-
led, and every mountayne and hille hyl
shall be made lowe, and thynges shal be cro-
ked shall be made streight, a hard passa-
ges shall be turned into plaine wates, and
all flesh shall see the heath of Gods.

Isaie. xl.

¶ Imprinted at London by Rob-
bert Crowley dwellinge in the
scute in Doltun. Anno Do.

M.D.L.

¶ Can printe and imprint
men and foli.

The booke to the reader.

It pleased mine autor to geue me of name
The voice of the last trumpe. (as S. Iohn
doeth sayte)

Thinking thereby to auoyd all the blame
That cometh hitherto such men as write
Is launty to such men as walk not by right
For truth getteth hatred of such as be yll,
And wil suffer nothing þat budleth their ill

If ought do displese you let me bere þat wit
For I am the deat of all that is done,
I bark at your fauts but loth I am to byt
If by this barkyng ought myght be won:
And for thys intent I haue firste bigonne,
That hearing your fautes ye myght them
emende.

And deligne to our master I Christ in the end

The contents of this booke.

- i. The Beggars lesson.
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- xii. The Nobles lesson.



The beggars lesson.



Who woulde that all thynges
were well,
And woulde him selfe be wyth
out blame;

Let hym geue care, for I wyl tell
The waye howe to performe the same.
I praye walke in thy vocation,
And do not seke thy lotte to chaunge
For through wycked ambition.
Of any mens fortune hath ben straynge

The beggars lesson.



God haue layede hys hande
on the,
And made the lowe in al mens
syght,

For thou thyselfe is that degre
And se thou walke therein bryght.

If thou I saye, be very poore,
And lacke thine health or any limme
No doubte God hath enough in store
For the if thou wylt truste in hym.

If thou wylt truste in hym I saye, *State.*
And continue in patience:

No doubt he wyl feede the alwaye
By his mercifull prouidence.

Call thou on hym and he wyl moue,
The herres of them that dwel the by
To geue the such thynges for hys loue
As serue for thy necessitie.

When Daniell was in the denne
Of Lions hauepage nought to cate:

The beggers lesson
 Abaeneke was sent to him then,
 With a pot of potage and meate.
 And when Elias fled away,
 From Ahab and queene Iesabel:
 The Hauens fed him by the way,
 As the story of kinges doeth tel.
 And as King Dauid doth recorde,
 The Hauens byrdes left in the nest:
 Are when they cryed of the Lord
 Though they know not to make request
 Trust thou therfore in God above,
 And call on him with confidence:
 And doubtles he will mens bettes moue
 To fede the of beneuolence.
 But if at any tyme thou lacke,
 Things needeful, yet do not despayre:
 As though the Lord did the forsake.
 Didst to the displeasure beare.
 But in such case call to thy mynd
 What plenty God hath to the sent
 And thou shalt wel perceine & find
 That thou hast many thynges mispent.
 He thincke Godes iustice coulde not
 The unplaged for that thou hast (leane
 Mispende the gyftes thou didst receyue,
 To lye vpon and not to waste.
 He must thou nedes giue God glorie,
 For his vpryght and iust iudgement:
 And be most earnestly sorow,
 For that thou hast his gyftes mispent.
 But if thou finde thy conscience cleare
 As few men can I am righte sure:

The beggers lesson

When I see Job's trouble be thy chere,
That thou mayst patientlie endure.

Luk.

Yea though I shouldst perishe for lode
Yet beare thou thy crosse patientlie,
For the ende shall turne the to good
Though thou lye in the stretes & die.

Mat.

More Lazarus died at the gate
Of the ryche man (as Luke doth tell)
But afterwarde in rest he late
When the riche glutton was in hel.

Luk.

Stay thou thy selfe therefore upon
These examples comfortable,
And doubte not thy location
Thou shalt not thinke miserable

Mat.

Neither shalt thou grudge or repyne
That thy povertie is so greate,
But shalt thy selfe euer encline
To Goddes wyl who doth the direct.

Thou shalt not grudge when I shalte
Of any man his charitie. (Iraue
Though at his hand I can nought haue
But shalt praise for him her tell.

That if he haue this worldes riches
And yet hath not Godly pitie,
The spirite of God will him possesse
And teache him to know his ouertie.

1. Joh.

Thus doing thou dost walke upright
In thy calling thou mayest be sure,
And art more precious in Goddes syght
Then men that be ryche past measure.

Mat.

Luke.

Mat.

Luc.

Thus leaue I the in thy callinge
Exhorting the ther in to stande,

11. I. I.

A. iii.

And

The seruantes lesson.
And doubtles at thy last endyng,
Thou shalt be crowned at Gods hand.

The seruantes lesson



Another come hither vnto me
And learne some parte of di-
cipline:

For I am sent to instructe
And teach the some Godlie doctrine.

I am sent to tal the I say,
Backe fro thy stout & stubborne mynde:
Take hede therfore and beare away
Such lessons as thou shalt here fynde.

First consider that thy calling,
Is to do seruite and obey:
All thy masters lawful biddinge,
Bearing that he shal on the laye.

If he be cruel vnto the,
And ouercharge the with laboure:
Tal to the Lord, and thou shalt be
Shortly out of his cruel power.

Remember thou Jacobs kynred,
That in Egypt were sore oppreste
But when they were most harde bested,
The Lord brought them to quiete reste.

They could not cry so sone but he,
Had heard and graunted their requeste:
And right so wil he do by thee,
And se al thi great wronges redreste.

He wil I say, deliver the,
Out of bondage and seruitude.
And bringe to passe that thou shalt be,
Exaulte

The seruantes lesson
Agaiſter of a great multitude.

And bicauſe thou dideſt walke bright
Shewing thy ſelfe obediēt:

Thy ſeruantes ſhall haue ſyl in ſight,
The feare of God omnipotent.

And like ſeruit as thou haſt done
Thou ſhalt haue done to the againe:

For ſence the world was firſt begonne

Neuer true ſeruaunt loſt his payne.

Jacob ſerued full fouertene yere

And dealt truly with his maiſter.

As in the Bible doth appeare,

And was exceedinge rich after.

Fouertene yere he ſerued Laban,

Who was made riche by his labour:

But afterward Jacob began

To growe to much greater honour

Laban was neuer of ſuch might

As Jacob was within ſhort ſpace:

For his true ſeruite in Gods ſight,

Had purchaſt him favour and grace.

Thus ſeeſt thou how god doth regard

The good ſeruite of ſeruantes true

And how he doth in them rewarde

The ſeruite that is but their due.

It forceth not what maner man

Thy maiſter is ſo that thou be

In thy ſeruite a chriſtian,

Doynge as Chriſt commaundeth the

But if thy maiſter be wicked,

And would haue the do wickedly.

Then ſe that thy ſayth be pitched

2. tit.

On

Mat.

and, 1

Gen.

L. Pet.

The seruantes lesson

**On thy Lord God most constant
Call to thy mynde good Man,
Who serued his prince faythfully
Not withstanding he was cruel
And eke his Lord Gods enemy.**

**Serue him trulye I say, for why.
God hath bade that thou shouldest do so
But do thou nothinge wickedly
Neither for wel nor yet for wo.**

**Se thou serue him as faythfully.
As he were thy Lord and thy God
Not with epe seruice fainedly.
nef. vi. Neither for the feare of the rodde
off. iii. But for the conscience thou dost beare,
To thy Lord Gods commaundement,
That is for loue, and not for feare,
Of any worldly punishment**

**Do thus and then thou shalte be sure,
Thy Lord wil euer prospere the:
And at his good wil and pleasure,
Thou shalt not myse to be made free
But if thou wilt be syl sturdy,
And do thy seruice with geudgynge:
The Lord shall plage the worthely,
With manifolde kindes of scourginge.**

**Thou shalt be put to brudgery
As any a daye maugrea thyne head:
And be kepte stil in slavery.
Al thy life dayes til thou be deade.**

**And if thou chaunce to renne awaye
Either thou shalt be brought agayne:
Or else when thou dost chaunce to scape**

The seruantes lesson
worlde maister that the retayne.

Once thou shalt be certayne of this
that if thou refuse thy calling,
of misery thou shalt not mysse
though thou escape sodaine fallinge.

Yea though thou do prosper a while
and seme to haue fortune thy frende,
yet thou dost but thy selfe begyle,
for miserye shall be thine ende.

For as thou didest thy maister serue
so shall at thy seruantes serue the,
and as thou didest his goodes preserue
so shall thy goodes preserued be.

And beside this Gods wrath is bent
toward the disobedience,
wherefore onles thou do repent
he will adde thereto vehemence.

He will plagethe here wonderously
and at the end cast the in paine,
where thou shalt lye eternallye
and wyth to be a slave to gayne.

Repent therefore in the aduise
and seke thine owne saluation,
and then thou must in any wise
waile still in thy vocation.

Do thy seruice dilygently
and shew no disobedience,
be thou not stoute, but still apply
and do all thynges with reuerence

refuse nothing that must be done
but do it wyth al redynes,
and when thou hast it once begon;

Then

The seruantes lesson
When set alyde all flouthfulnes.
Be true, trusy, and trye not,
Be gentle and obedient,
And blessing that lyght on thy lot
For doynge Gods commaundement
To make an ende, haue stil in mind
Thyne estate and condition
And let thyne herte be styl enclynde
To walke in thy vocation



The Yeomans lesson
Thou that arte borne þ ground
to tyll,
O: for to labour wpyth thyne
hande,
If thou wilt do nought þ is pl
Desyre not Idle for to stande
But se thou do plowe, plant, and sow
And do thy nedeful busines
As one that both his duty knowe
And wyll not the Lords wyll transgress
For what doste thou if thou desyre
To be a Lord or Gentleman,
Other then heape on the Gods Ire
And shewe thy selfe no christian?
For Christes shepe do hear hys voyce
Wherch biddith the worke busly
Sire days, and in the seventh reioyce
And geue somewhat to the nedye
It doth also byd the be ware
Of the desyre to be alofte.
For he that doth for honour care

John. 10.

Exodi. 11.

The ycomans lesson
alleth in Sathans snareful oft
haue minde therefore thy selfe to holde
within the bondes of thy pegge,
and then thou mayest ever be hold
that God thy worde wyl prosper the
And though the Lord geue the plentye
of corne, cattell, and other thynges,
be thou neuer the more greedy
for set thy mynd on gatheringe
But thinke the Lord doth these thyn-
gs to the as to hiseward true, (gesse
that wilt not his goodes wast & spende
but bestow them wher they be due
And if wyth thy labour thou get
honey much more then thou dost neede,
set not thy mynde on rayment set
neither on deyntry fode to fede,
Set not (I say) thy minde on pride
neither vpon delicious farr,
neither forget at any tyme
to geue the poore that thou mayest spare
But when thou hast sufficient
of fode and honest apparayle,
then holde thy selfe therwyth contente
is wyth the wage of thy trauayle
The rest (if ought remaine vnspent
vpon thyne owne necessity)
bestowe as he that hath it sent
hath in hys word commaunded the
And yf thou fynd not written there
that thou must heape thy chest wyth golde
to hye grente kuelode for thyne byere
Howe

Isal. 62

19 con. 24

i. Tim. 6

The p[re]mans lesson,
Woldest thou then be so bold?
Woldest thou be bolde I say,
To heape up so much goulde in store:
Out of the due that thou shouldest pay
To them that be pore, sicke and sore?

Estate. 2.

Woldest thou then saye
That heape together house and lande:
As men that woulde neuer fynde day,
If all the earth were in theyr hande
What wil ye dwell alone (sayeth he)
Upon the earth that is so wyde?
Wyll you leaue no parte therof free,
From your vncharitable pryde?

Ye neede not to be so gredy,
For the Lorde doth you playnly tell:
That greate houses shall stand empty,
And no man leste therein to dwell.

Den xxvi

And moles sayeth that þu shalt build
Houses and neuer dwell therein
Thyself, nor leaue them to thy chyld
Nor any other of thy kynne,

And why? because thou hast no mynde
To kepe the Lords commaundement,
But seekest ever for to fynde
Wayes to increase thine perely rent.

No maner threatnyng can the let
From purchasyng the deuyll and all,
It is all fynd that cometh to net
To maintaine thy grear pryde wyth all

Well turne agayne I the aduise,
And learne to walke in thyne estate,
And let gods feare befor thyne eyes.

The yeoman's lesson.
First when thou wouldst it be so late.
And haue in thy mynde yett more,
Thy rule of thy profession,
Whych is in dede Gods holy Iole
to walke in thy vocation.

1. Cor. vii

But if the Lorde do the not blesse
In thy labours wyth greate plenty,
Yet thanke thou hym neuer the lesse,
For thou hast more then thou arte worthy.
If thy landelorde do tesse thy care,
He thou paye it wyth quietenes,
And praye to God omnipotent,
To take from hym his cruelnes.

So shalt thou heave coles on his heade,
And purchase to thy selfe greate rede.
For the same man thou shalt be schilde
Whom thou wast before appyle.
For God who ruleth ech man here
Shall turne thy landloards hert & care
And shall all his whole lyfe connect,
So that he shall be thy greate staye.
Or else if he be not worthy,
He shall be called to repentance:

No doubte thy Lorde wyll hym distroy
And take from hym his heritaunce.
Sure thou shalt be he wyll the fee
Take from thy landloards tyranny
For he dyd neuer yet forget
That walked orderly.

But if thou wilt nedes take in hande
Thyne owne wronge for to remedy:
The Lord hym self wyll the wryghte
And

The promauus lesson
And make thy lord more greedy.
And whet before þy payedst great reu
Thou shalt now lose thy house and all
Because thou couldest not be contente
With patience on him to cal.

Mat. xii. In like sort, if thy prince wil take
More tribute the thou canst wel spare
Se thou paye it him for Goddes sake
Whose officers al princes are.

For in his neede both thou and thine
Are his to maintaine his estate,
It is not for the to define
What great charges thy king is at.

Yea though thou se evidently
That he wasteth much more then he des
Yet pay thy duty willingly
And doubtes God shall be thy meke,
Now touching thy religion

If thy prince do commaunde the ought
Against Goddes Euangelion

Then praye for him still in thy thought

Pray for him still I say, that he
May haue godly vnderstanding,
To teach Gods word to such as be
Committed to his gouerning,

And se thou do not him dyspse
But aunswere him wth reuerence
And though þy mightest yet in no wyse
Do thou forget obedience.

o. xlii. Take not his swerde out of his hand
But lay thy necke downe vnder it,
Yea though þy mightest his force withstand

The yeomans lesson

so to do for the is fit.

Thy master Christ hath taught & wel
when he would no resistance make:

neither agaynst the powers rebel
when men were sent him for to take.

Yet if the Lord haue geuen to the
much knowledge that thou art certaine

if thy sayth knowyng it to be
of the truth do therein remaine.

For though man may thy body kyll
toughtest thou not him to feate:

as he can do thy soule none yll.
wherefore be bold, do not dispare.

Be bold I say Christ to confesse
without feare of this worldly paine

when thou shalt be in distresse.
Christ shall acknowledge the agayne.

Christ shall acknowledge the I say
if thou conquere by sufferynge:

and do thy selfe hereupon say.
that thou shalt walche in thy saynge.

But if thou do lyfte up thy sword
agaynst thy kynge and Soueraine:

when art thou iudged by Gods word,
worthy therewith to be aspyne.

Yea, thou maist not grudge to aspyne
gainst thy kynge in any wyse

though thou shouldst se plaine in thine
that he were wicked past all fynde.

For it is God that appointeth,
iuges and rulers ouer the route:

and with his power he anointeth
I dem

Math. 26

Math. 2.

Luke. 21

Eccl. 12

Isa. 55

The peomans lesson.

Them for to be obeyede no doubt.

**If they be euil, then thinke thy sinne
Deserueth that plague at Gods hande,
And se thou do forthwith bigynne
Thyne owne wickednes to withstande
Corah and Dathan dyd rebell,
And thought þ they the selues culd paye
A better prieste in 3. Israel**

Then Aaron whom God dyd annoynte

**But what came of they: phantastie
Was not destruction they: ende?**

**God dyd destroye them sodenly,
Bicause they woulde his workes emend**

**Let this example suffice the
To kepe the in obedience,
To such as God shall set to be
ouer the in prehemynence.**

**If thou do thus thou shalt be sure
That God thy Lord will euer se
That though thy rulars be not pure
Yet they shall euer defende the.**

**Contrariwise if thou rebell,
Be sure the Lord will the destroye,
Which thyng hath ben declared wel
Wythin this realme very lately.**

**For notwithstanding þ our, kynge
And eke our rulars euerychone
Be mercifull in theyr doynge
Yet haue the rebelles cause to none.**

**And why: bicause no rebelles shall
Escape Gods hande unpunished,
For God hym selfe doth iudicis call,**

The lewde priues lesson.

Bys Churche and bys annoynted.

Whoso therfore doth them resiste,
The same resisteth God certayne
For God hym selfe doeth them assiste. Rom. 12
Agaynst them ouer whom they raygne.

If thou therfore fynde the greuelled
Wyth men set in autoritie:

Seke thou not to be auenged
But let God take vengeance for the.

Let me take vengeance, saith the Lord,
And I wyl quyte them all theyr byre, Eccle.

Do thus, and scripture doth recorde

That thou shalt haue all thy desyre.

Thou shalt haue thy desyre, I saie, Rom. 12
vpon the wicked Maiestrate

If thou wylt kepe thy selfe alway
Wythin the boundes of thine estate.

Thus leaue I the wyth threatening
To the thy soules damnation:

If thou mispyngest thy callinge
Wylt nedes change thy vocation.

The lewde or bulcened
priestes lesson.

Thou that art lewde wythoute
learnynge,

Whom communly men cal bys
Iohn,

Take care, for I wyl saie somethynge
Concernynge thy vocation.

Thou art a man boorde of knowledge
And eke of all good qualities,

Thy leude priues lesson.

Only mete for to dyche and hedge,
Or else to plant and graffe mens trees

Thou art not as thou woldst be cald
An offerer of Sacrifice.

For though thy crowne were illi tyme
Yet cast thou not so blet our eyes (ball)

For it is plaine in holy wyte,

hebru. x. That none can offer sacrifices

For sinne, eithur in flesh or spyte

Though he be boeth learned and wyse

For Christe was once offred for all

To satisfie for all our synne

hebru. ix And hath made fre that crise were thra

The faythful flocke of Jacobs kynne.

To offer sacrifice therfor

Thou arte not cald to sell the playne

For Christe lyueth for euer moze

om. vi. And can no moze for vs be sayn.

Thy state thyn roze and thy calling

Is none other but for to wycke,

ene. iit. And not to lyue by forstalling

oo. v. And name thy selfe one of the wycke.

If thou therfore wilt lyue for aye

phe. iiii And reigne with Christe for euer moze

Desyre no mo masses to saye

But get thy fode wyth labour fore.

Beue out all thy tippilling,

phel. v. Thy tauerne gate and table playe,

Thy cardes, thy dice, and wyne bibring

And learne to walke a sobre waye.

And if thou haue any lyueys

So that thou nede not to labour:

The fete of the piffes lesson.

Se thou apply the to learyng
With all thy busp endeuoure.

6. Jan. 16

But to thys ende se thou study,
That when thou hast the truth learned,
Thou maist profite oth'r thereby,
Whom in tyme past thou hast harmed

And se thou go not idelly,
From house to house to seke a place
To save men a masse sectly,
Theyr fauour thereby to purchace
Due not the ignorant in hope
That they shall se all by agayne,
That hath ben broughte in by the shope
And all the preachers put to payne.

But if thou canst do any good
In teachyng of an A. B. C.

A primar or else in obynhode:
Let that be good paym't for the.

Be euer doynge what thou can,
Teachyng or learyng some good thyng
And then lyke a good christian,
Thou dost walke forth in thy callynge.

But if thou wilt knowledge reiect,
And all honeste laboures refuse:

Mon. 16

Then arte thou none of Gods elect
But art worse th'n the cursed Jewes.


Repent therfore in the adulle,
And take wholsome counsell by thyne
And take good hede in any wise,
That knowledg doubt not thy crimes.

Thus leaue a thy makynge pomes
To make for the petition.

16. 11.

16. 11.

The Scholars lesson.
That thou mayst leue thy poppynges
And walke in thy vocation

The Scholars lesson.
 Come hither yongema vnto me
Thou that arte brought vnto
learnynge,
Beue care awhile, I wil teach
the

How thou shalt walke in thy callinge
First mark wherfore scholes were
And what þe founders did intende (reth)
And then do thy study directe
For to attaine vnto that ende.

Doubtles this was al their meaning
To haue their countrei furnyshed
Wyth all poyntes of honest learnynge
Wherof the publyke weale had nede.

Call thou therfore to memorie
What knowledg thy countrei doth lacke
And apply the same earnestly
By all the meanes that thou canst make
And when thou art determined
What knowledg thou wylt most apply
Then let it not be loutered,
But seke to get it spe dily.

Spende not thy tyme in idlenes,
Nor in vayne occupacion,
But do thy selfe wholly addres
To walke in thy vocation.

Se thou do not thy mynde so set
On any kynde of exercise;

The Student's reason.

That it be either stay or let
To thy studye in any wyle
To fynde to foule, to hunt to hawke
Or on an instrument to play
And some whyles to commune and talke
A Roman is able to gayne saye.
To shote, to bowle, or caste the barre
To play tenise or tosse the ball,
Or to rene base like men of war
Shal hurt thy studye nought at al
For all these thinges do, recreate
The minde, if thou canst holde þe mean
But if thou be affectionate
Then dost thou lose thy studye cleane
And at the last thou shalt be founde
To occupye a place only
As do in Agime zephres rounde
And to hynder learnyng greatlye.
For if thou hadst not the lyving
An other shoulde that wold apply
Him selfe to some kynde of learnyng
To profyte his contrey therby
If thou therfore wilt not be founde
Worthy goddes indignacion
Make thy studye perfecte and sounde
And walke in thy vocation,
Let not tyme passe the Idelly,
Lose not the fruite of any houre
Or else suffer hym to supply
Thy place that wyl hym endeuoure
Thou dost but rob þe comr he wealth
Of one that would be a tresur:

Witt.

Witt.

The learned mans lesson.

Ferr t thou were to lyue by felch,
Then for to worke such displeasure.

CBut haply thou wylt saye agayn,
Shall I surrender my lyuynge?
Shall I not therupon remayne
After I haue gotten learnynge?

CYesse thou muste kepe thy lyuynge fast
I'll thou be called othet wise,
But if thou wylt e garde Gods wylle:
Thou muste thy selfe myll exercise.

Mathe. xx.

Luke. xix.

When thou art thorowely learned
Then se thou teach othet thy skyll,
If thou wylt not be reconded,
For a seruant wycked and ill.

Teach them I saye, that thou dost
Wyllynge to leaue thy discipline
And vnto thim se thy lyfe be
A booke to laye before theyre eyne.

Let them neuer se the I die,
Nor heare the talke vndiscretely.
And by all the meanes possible,
Rom. 14. Let all thy doynges edifie.

Thus leaue I the wythyngne that thou
Gaike by thys admonition,
Henceforth desyre as I do nowe,
To walke in thy vocation.

The learned mans lesson.



Dou Learned man, do not dis-
dayne,
To learne at me, A simple
wyght,

The

The leached mans reason

Thy greate abuses to restrayne,
And in thy calling to go ryght.

Thou arte a man that sittest hye
In the simple mans conscience,

To lyue therfore dissolutly,

Thou shouldest be vnto them offence.

Offence I say, for th. I shoulde think,

All that thou doste to be Godly,

Wherfore do not at this thinge wycke?

But do emende it spedily.

Emende thy wycked lyfe I say,

And be (in dede) a perfecte lyght,

As Christe our sauionce dothe say,

And let thy workes shine in mens syght.

For it is thy vocation;

To leade other the redde waye,

Dowe greate abomination,

Arte thou then if thou go astraye?

But herin lyeth the whole matter.

To know which waye thou shouldest the

Wherfore I wil not the flatter (lead

But tell the truth wythouten dreade.

Thou must thy selfe humiliate,

And acknowledge thy wycked synne

And stryue to enter the strait gate,

Where fewe men do fynde a waye in.

This way thou canst not walke so longe

As thou wilt trauaile sea and lande

And frame all the wordes of thy tonge

To get promotion at mans hande.

Thou must humble thy selfe I saye,

And not aye seke to be alofte:

W. till. For

Math

i. Cor. v

Mat.

For he that walketh in rough waye,
And loketh byc stumblen ful oft.

Thou must acknowledge that thou arte
Through synne vnworth thyne estate
And that thy discipline and arte,
Can not bypasse the in at that gate.

John. x.

Thou must, I saye, aspye to enter
And not to get promotion

Thy lyfe thou must put in venture
For Christes congregation

How dost thou walke in thys calling
When thy mynde is earnestly bent:

To gather vpe the mans falling.

Mat. vii.

By al the wayes thou canst inuent?

Beue care I saye, therfore thou sole,
And learne thy fyrst lesson agayne:

Enter into Gods holi schole

And do not bys doctryne dysdayne.

Be wylleth the fyrst to apply

Thy mynde to knoweledge, and to take

Luke. vi.

The great beame out of thyne own eye
And thine abuses to forsake.

And then he wolde that in nowyse
Thou shouldest be slacke or negligent

To pycke the moles oute of mens eyes

Teaching them how they should repent

Luke. ii.

If thou wilt that they do repent

Repent thou fyrst, that they maye see

That the whole some of thyne intent

Is to make them like vnto the.

For if thou wilt them to refraine

Further, thete, whoz dome & I, nyste

If they se these thynges in the taigne
They wyl at thy doctryne deffende
If thou forbid them gluttonye
And wil them the flesh for to tame
They wil defie the vterly.
If they se the not do the same.

If thou tel them of apparayle
Of ought wherein is excess.

Then wil they say, thou doest but rayle
Unlesse thou be therein faultles.

What shouldest thou speake of blurtie
When thou dost take unlawfull gayne?
Do rebuke men for Simonie

When nothyng else doeth in the rayne
We are not the lay man causly saye

I learned of the to by and sel,
Benefices, wherby to thys daye

Thou canst put in practise ful well.

Why shouldest not I as well as thou
Haue benefices two or thre:

Seest thou hast taught me the woi how
I may kepe them and blamelesse be.

I can set one to serue thy cure
That shall excele the in all atuninge

More then thou dost me I am sure
And also in godly lyncynge.

I can kepe ho' p'tahle
And geue as much vnto the pore

In one yere as thou dost in thre
And wyl performe it woth the more

Alas that euer we should se
The flocke of Christ thus bought & solde
Of

I haue written man's tenon.

**Of them that shoulde the shepherdes be
To leade them safely to the folde,
Circumspice his thyng & the aduise.
And take the to our cure alone,
And se that in most faythfull wise,
Thou Walk in thy vocation.**

**Then shall no lay man saye by right,
That he learned his miste of the,
For it is playne in ech mans syght,
That thou doste walke in thy degree.**

**Whozouer if thou chance to be
Made a prelate of hygh estate,
To thyne office loke that thou se,
And leaue not thy flocke desolate.**

**And sytte before all other thynges
Seke thou to fynde good ministers,
And appoynt them honest lyuynges,
To be the peoples instructors.**

1 Tim. v.

**Let none haue cure wythin thy see,
In whome any greate vice doth reigne,
For where mislyuyng curates be:
The people are not good certayne.**

1 Pet. 3.

**And for them all that do perishe,
Through thy default thou shalt answer
Wherefore I do the admonishe,
To loke earnestly to thyne geate.**

1 Tim. v.

**Loke vnto it thy selfe I saye.
And truste not to a trayfelar,
That wyl allowe all that wyl paye
Somewhat vnto the register.**

**Se that they do instructe the yowthe
Of seche partye diligently.**

And

And trayne them up in the Lords trust
So much as in theyr powre shall ly.

Now if so be thou be called,
To be thy princes counselloure,
Beware thou be not corrupted,
By the vayne desyre of honoure.

Be not carefull how for to holde
Thy selfe syl in auctorite,
But to speake truth be ever bolde,
Accordyng to Gods verite.

Wynke not at fautes that thou shalt se
Though it be in thy Soueraignes,
But do as it becometh the.
Exhort hym all vice to refrayne.

If thou perceyue hym ignorant
In any parte of hys dutie,
Se thou do hym not checke or taulne
But tell hym wth sobryete.

Tell hym his faute as say, playnly,
And wth all submission.
Lesse thou do seme to speake vayne
Forgettyng thy vocation.

Thus haue I tolde the as I woulde
Be tolde, if I were in thy place,
To the intent that no man shoulde
Haue cause to tel the so thy face.

Thus do I leaue the wth wythryng
To the a wyll forte aduauce,
Gods glorie by godly learyng,
And not thy luyng to enhaunce.

The physicians lesson.

Beue



Ye eate maister Whiſſon
And ſet aſyde thynne brinall
And that wpyth expedition

For 3 the laſte trumpet do call

Yeue eate 3 ſape, and mark me well

And pryncipe all my wordes in thy mynde,

For ech thyng that 3 ſhall the tell

Thou ſhalt boeth true and certyfide.

God made the to ſuccour manynede

clef. 38. As 3eſus ſitach wypterh playne,

But by due proufe we know in dede

That many thouſandes thou haſt ſlaime

But now am 3 ſent from the lauge

Of powre and Domination

To call the from thy murtherynge

To walke in thy vacation.

Fiſt, wher thou dideſt hertofore bye

To haue reſpect to the ryche man,

3 woulde nat now thou ſhouldeſt reſuſe

To helpe the poore man if thou can.

Helpe hym 3 ſape though he be poore,

And haue no byng wher with to paye,

For bys maſter hath yet in ſtoze

rob. ii. A crowne for him at the laſte daye.

And if thou do on him thy cure

For bys ſake 3 gaue herbes their ſtrength

Thou ſhalt vndoubtedly be ſure

We wyl rewarde the at the length.

Thys maſter of bys doth reſgarde

ith. ix. Mercie ſo much that he hath tolde

All bys that they ſhal haue rewarde

For geuyng water thynne and colde.

And

The Whisicians lesson.

And thinkest thou that he wyl not
rewarde them that geue medicine?
Thou hast no such mistruste I wot.
In hys promise that is diuine.

I sape therfore, if thou canst cure
The poze mans soze or maladi,
Of thy rewarde thou shalt be sure,
If thou wylt shewe on hym mercie.

But if thou suffer hym to lacke
Thyne helpe bicause he lacketh goulde,
No doubt when thou shalt a compt make
Thy confidence shall be full colde.

Then shew thy wysynge if thou can
Wheron thou bearest the so bolde
That thou wylt viset no sicke man
That cannot lyne thy purse with go'de.

Wysynge forth thy wysyng the, I say
If thou haue any such in soze,
Wherby thou maist require eche day
A noble of golde or else moze.

And shewe by what right thou maist
Two pce for the sight of water (take
When thou knowest not therbi to make
The sicke man one farthinge better.

Yea if a man should try the wel
To proue what thy counnyng can do
He should fynde that thou canst not tell
Whether the man be sycke or no.
I graunt the water sheweth somthyng
But not so much as thou doste crake,
Neither is thy laboure condynge

That

The phisicians lesson.

That thou shouldeste money for it take.

But if so be thou can te espy

By the water what is amillie:

Teach hym how to seae remedy,

And worthy sonne rewarde that is.

But if thou do but gesse as doeth

The blinde man that doth cast hye starr

Thougth thou by chauce hit on the for

Thy labour is fraile worthy chaunce.

Thou doste but gesse money to wyne,

And wyth strang wordes make me agast

And yet thou thinkest it no spenne

To cause poore men thy goods to wane.

But now I saue to the repent,

And do thy self beneforth applye,

To ble the gifte God hath the sent,

To the profite of thy countrey.

Let not lucre make the profite

Before thy knowleege be perfect,

For he that ministrerh by gesse,

Shall not so sone heale as infect.

Apply the earnestli therfore

To get phisikes perfection.

That thou maik eale the sike and sore

And remedy infection

And that not by thine helpe from such

As stande in mooste nede of the same

And certes thou shalt gaine as much

By them, as by men of greate fame.

For God hym self hath promised

To make for them a recompence

Wherfore doubt not to be payed.

Math. 16

Mat. 10.

Both

The Lawiers lesson.

Worth for thy labour and expence.

But if thou wilt not take my scde
But folowe after lute syl,

I will put the out of all drede

Thy last reward shall be full ill.

For when cruel death shall the syng
And thy lyfe from the separate.,

Then shalt thoue thou haue nothing,

Thy silly soule to terrate.

Wherefore I must nedes greatly feare

That in that extrenie Agonie,

Thou wilt of Gods mercie be paze,

And so perishe eternally.

Take hede therfor, take hede by tyme

Let not synne thys occasion:

But speedily repent thy cryme,

And walke in thy vocation.

The Lawiers lesson.



Nowe come hither thou manne
of lawe,

And marcke what I shall saie:
the saie:

For I intende the for to drawe,

Out of thy moste vngodly wape.

Thy calling is good and godly:

Yet thou wouldest walke therein as ynge

But thou art so passing geedy,

That Gods feare is out of thy syght.

Thou thinkest to be alosse

That thy desyre can haue no staye:

Thou hast forgotten to go lost,

Thou

The Lawiers lesson.

Thou art so hasty on thy way
But now I call thee to repent,
And thy greedines to forsake
For Gods wrath is agaynst the bent
If thou wilt not my warning take.

First call vnto thy memorie
For what cause the laws were first made
And then apply the busshie,
To the same end to vse thy trade.

The lawes were made vndoubted
That al suchemen as are opprest:
Myght in the same fynde remedy
And leade their lyues in quiet rest

Does thou then walk in thy calling
When for to bere the innocent:

Thou wilt stande at a barre ballyng
Wpth al the craft thou canst inuentre,

I saye ballyng, for better name,
For haue it can not be worthye:

Wherlyke a beast withoute al shame
Thou wilt do wrong to get money

Thyne excusys are knowne to me
Thou sayst thou knowest not the matre
Wherfore thou sayst thou canst not tel
At the first whose cause is better.

Thou knowest not at first I gra
But whye wilt thou be retained
Of playntiffe or of defendante
Before thou hast their cause learned:

For such a plea I blame the not,
When neither parties right is know
But when thou thy selfe dost well not

The Lawyers lesson.

Thy client seeketh not his owne?

It were a godly way for the
To knowe the ende ere thou began,
But if that can bi no meanes be
To make shorthe lute do what thou can
If thou be a mans atturney

In any court where so it be,
Let him not waite and spende moncy
If his dispatch do lie in the.

Apply his matter earnestly
And set him going home againe,
And take no more then thy dutie
For God shall recompence thi paine.

If thou be calde a counsellor
And many men do seke thy read,
Se thou be sound no trifler
E yther for money or for dreade.

But weigh mens matters thorowlie
And se what may be done by right,
And further as well the needie
As thou woldest do the man of might.

Se thou haue no respect at all
To the person but to the cause,
And suffer not suche truth to fall
As thou findest grounded on good lawes

If any man do the despye
Him to defend in doinge wronge
Though he woulde geue the triple hie
Yet geue none care vnto his songe

Fear not his power though he be king
A duke, an earle, a Lord or knight,
But euer mo: in thy doinge.

L. i

Dane

Luke. 11

Leuit. 23

The Lawyers lesson.

Haue the Lordes feare present in syght
If thou be Iudge in commune place
In the kinges bench, or Exchequier.

Parl. 22 Or other courte, let not thy face
Be once turned to the briber.

Beware f brybes blinde not thy sight
And make the that thou canst not se
To iudge the poore mans cause aright
When it is made open to the.

Dent xvi.

Eccles. xx.

Why shouldest thou stil admyt delaie
In matters that be manifest,
Why dost thou not seke all the wayes
That may be to rid the oppresse?

Leuit. xix

To thine office it doeth belonge
To iudge as iustice doth require,
Though the party that is to stronge
Would geue the house and land to hire.

I haue no more to say to the
But warne the that thou be contente.
To lye only vpon thy see
Fearing the Lorde omnipotente.

And for to see that no man wiest
The lawes to do any man wronge
And that no poore man be oppresse
Nor haue his sute deferred longe.

Now if thou be Lorde chauncelloure
As Censor ouer al the rest,
Se thou do thy best endeuour
To see al open wronges redrest.

And of this one thyng take good heed
That amonge them that do appeale,
Thou do not for fauoure or mede

sub

The lawyers lesson

Suffre any falsely to deale.

Beware of them I saye, that vse
First for to tempt the commune lawes,
And yet the iudgement to refuse
When they be like to lose their cause.

Beware of them, and let them not
Abuse thy courtte in any wyse,
To swerie suche as by iuste lotte
To cleim their ryght do enterpryse.

When they shall make petition
Examine them diligently
And graunt not an Iniunction
To eche false harlot by and by.

Graunt thou not an Iniunction
To him that doth nought else entende,
But by subtile inuention
His owne falsehode for to defend.

I nede not to tel any more
Of thy duetie thou maiest it se,
In Gods sacred and holpe lorde
If thou wylt ther to applie the

Thus leaue I the thou man of lawe
Wyllyng the to be as wyllyng,
To folowe as I am to draw
The backe agayne to thy callynge.

The Marchauntes lesson



Nowe marke my wordes thou
marchaunte man

Thou sholt vse to bie and sell,
I wyl instruct the if I can,
How thou maiste vse thy callynge well.

The Marchauntes lesson

First se thou cal to memozi

The ende wherfore al men are made
And then endeuour busily

To the same ende to vse thy trade.

The ende why all men be create
As men of wisdom do agre

Is to maintaine the publike state

In the countrei where thei shal be

Apply thy trade therfore I sai

To profit thy countrey with al:

And let conscience be thy stay

That to pollinge thou do not fal.

If thou venter into straunge landes,
And bringe home thinges profitable:

Let poze me haue them at thine handes
Vpon a price reasonable.

Though I maist thi money forbear,
And other mens store be quite spent

Yet if thou do so that thy ware

May beate high price, I shalt be wente.

Thou shalt be went of him I sai

That on the seas did prosper the,

And was thy guide in al the way

That thou wentest in great leopoldye

For he gaue the not thy rychesse,

To hurt thi countrei men withal,

Neither gaue he the good successe

That thou sholdst thereby make me thine

But thy rychesse was geuen to the

That thou mightest make provision:

In farre countreis for thinges that be

Nedefull for thine owne nacion.

And

The Marchauntes leſſe

And when by Gods helpe þu haſt brow-
Some to thy coaſt and good thing (ght
The ſhoulden þu thank hym that all wzou-
For thy proſperouſe returnyng. (ght

Whych thyng thou caſt not do in dede,
Unles thou walke in thy calling,
And for hys ſake that was thy ſpede:
Content thy ſelfe wyth a lpyngge.

But oh me thynke I wyte in bayne,
To marchaunte men of thys our tyme
For they wyll take no maner payne,
But only vpon hope to clyme.

So ſone as they haue oughte to ſpare:
Beſyde theyr ſtocke that muſte remayne,
To purchaſe landes is al theyr care
And al the ſtudy of theyr brayns.

There can be none vnrifty heye
Whome they will not ſmel out anon
And handle him w wordes ful fayre
Tel al his landes is from him gone.

The fermes, the woodes and paſture
That do lye roūd about London (groūes
Are hedged in within their mowndes,
Or elſe ſhalbe ere they haue done.

They haue thier ſpies vpon eche ſyde
To ſe when ought is lyke to faile:
And as ſone as ought can be ſpied,
They are ready at the fyrſt cal.

I can not tel what it doeth meane
But white meate beareth a greate pryce
Which ſome me thynke is by the meane
That fermes be ſold ſuch marchaūdiſe.

The Merchantes lesson

For what is it when the poore man
That erst was wont to pay but lite
Must now nedes learne (do what he can)
To playe eyther double or quite.

I fey aske of the coliar
Why he selleth hy's coles so deere:
And ryght so of the woddmonger
They say marchauntes haue all in feere.

The wood say thei þ we haue bought
In tymes past for a crowne of golde
We cannot haue if it be ought:
Under ten myllinges ready told.

I am ashamed for to tell,
Of the abuse that all men se:
In such men as do by and sell,
They be so bad in eche degre,

I wyl therfore do what I can
To make plainede siaration
How thou that art al marchant man
Might walke in thy pocation.

Applye thy trade as I haue tolde.
To the profyte of thy contrey
And then thou mighte eer be bolde,
That thy Lord God wil guide thy way.

Thou shalt not nede to purchase lades
Ne yther to take leases in groundes
That whē thou hast thē in thyne handes
Thou might for myllinges gather poudes

Thou shalt not nede to bie or sel,
Benefices which should be fre,
To true preachers of Gods gospell
To helpe thē with that helples be.

The marchantes lesson

No more shalt thou nede for to lende,
thy goodes out for vnlawful gayne
in such sort that by the peaces ende,

Luke. vi

thou maist of one shilling make twaine

Thou shalt aye haue enough in store
for the and thine in thy degre:

And what shouldst thou desire moze

or of hygher estate to be?

Let it suffice the to marry

thy daughtre to one of thy trade:

Why shouldst thou make hir a Lady

or be for her anoble warde?

And let thy sonnes eury choyse

be bounde prentise yeres nine or ten

to learne some art to lyue vpon

or why should they be gentelmen:

There be already men inowe

that beare the name of gentil blood

Tell thou me the, what nede haste thou,

so vainly to bestow thy good?

For thou canst not promote thy sone,

but thou must bye him land and rent

Other by some must needes be vndone

to bying to passe thy sonde intent.

Some ma perchaunce, nede doth com-

to mortgage his lande for money (per

and wilt thou cause hym for to sell,

the liuelode of his progeny?

Tell me if thou wouldest haue thy sonne,

if haply he should stand in nede)

to be so serued when thou art gone

of marchantes that shall the succede?

The merchauntes lesson.

Mat. vii. Do thou as thou wouldest be done by
As very nature doth the teache,
And let thy loue and charitie
Vnto all the Lords creatures reach.

Mat. vi. And if any man stande in nede
I ende hym selfe that thou maieste spare,
And doubtlesse God wyl be thy mede
And recom pence the in thy ware.

Mat. v. Be iuste, playne, and not disceytfull
And shewe mercie vnto the poore,
And God that is moste mercifull
Shall euer moze encrease thy store.

And in the ende when nature shall
Ende thy peregrination:
Thou shalt haue ioye emonge them all
That walke in theyr vocation.

But if thou do refuse to walke
In thy calling as I haue tolde,
Thy wisdoms shalbe but vaine talke
Though thou be both auncient and olde.
Saye What thou wilt for to defende
Thy walaynge inordinately,
Thou shalt be cetten in the ende,

Mat. vii. To be damned eternally.

For in the worlde ther can not be
More greate abhominacion,
To thy Lorde God, then is in the
Forleaving thy vocation.

The Gentlemans lesson.

Thou

The Gentlemans lesson.

Thou that arte bozne to Lande
and rent,
And arte cleped a Gentleman:
Gue eate to me, for myne intēt
Is to do the good if I can.

Thou arte a man that God hath set
To rule the route in thy countrey,
Wherfore thou hadste nede forto get
Good knowledge rather then money.

Ecc. 1.

For ignorance shall not excuse
When all men shall geue a rekenyng
And the iudge wyll money refuse
And iudge after eche mans doyng.

rom. 1
Mat. 16

First I aduertise the therfore,
And require the in Christes name
That of knowledge thou get the store,
And frame thy lyueryng to the same.

Get the knowledge I saye, and then
Thou shalt perceyue thyne owne degre,
To be such that emong all men,
Thou haste moſte nede learned to be.

Thou shalt perceyue þu haste no tyme
To spare, and spende in bankettyng,
For though thou watch tyll it be pryde:
Thou shalt haue tnygh to doyng.

Thou shalt not fynde any leasure,
To dice, to carde, or to reuell:
If thou do once take a pleasure,
In vſeyng thyne owne callyng well.

For parkes of dere þu shalt not care
Neither for cosynouse buildyng,
For apparell, or for fyne fare,

The Gentlemans lesson
Of any other worldly thinge.

Thy mynd shal be ayll taughted
With the desyre to walke byryghre
And to se al vice punished,
So much as shal ly in thy myght.

Thou shalte delite for to defende
The poore man that is innocent:
And cause the wicked to amend,
And the oppressour to repent.

Thou shalt haue delite in nothing
Sauinge in doyng thy duty:
Which is vnder God and thy kyng
To rule them that thou doest dwell by.

m. 14. Thou shalt not thinke þ thou maist take
Thy rent to spend it at thy wyll
As one that shoulde no recknyng make,
For ought that he doth well or yl.

ke. xii. But thou shalt fynd þ thou art bound
And shalt answer much more straghtly
Then the poore men that tyl the ground
If thou regard not thy duty.

Thou shalt not fynd that thou maist
Thy rent or leaue a great fine (reisse
More then hath bene used al wayes
For that only is called thynne.

For as thou doest hold of thy kyng
So doth thy tenant holde of the
And is allowed a lyeinge
As wel as thou in his degre.

If thou therfore wouldest not thi king
Shoulde take of the more then his due
Why wilt thou abate the luyngs

The Gentelmans lesson
Of thy tenaunt and cause him rue?

For knowledg wyl tel the that thou
must do as thou wouldest be done by
And ryght so wyl she tel the how
Thou maiste discharge al thy duty.

at. b.

She wyl teach the to be contente
Wyth that thou haste by herytage
And eke to lyue after thy tence
And not to fal into outrage.

If thou maye despend xl. pound,
Thou maiste not lyue after thre score
Nepther maist thou enclose thy ground
That thou mayst make it yetely more.

For knowledg wil teach the to seke
Other mēs wealth more the thine owne
And rather to fede on a leke
Then one house should be ouerthrowen

Thou shalt by her learne that þat
father ouert thy country
And that thou oughtest to play the parte
Of a father both nyght and day.

Thou shalt by knowledg vnderstand
That thou must succour the needy,
And in theyr cause such men wythstande
As shew themselves ouert gredy.

psalm. 8

In fine, knowledg that is godly
Wyll teach the al that thou shalt do,
Siloungyng to thyne owne duty,
And other mens duty also.

Gette the knowledg, I saye therfore
That thou mayste be worthy thy name:
For wythout hit thou maiste nomore

Be.

The Gentleman's lesson,
Be called a Gentleman for shame.

For without knowledg thou shalt be
Of all other moſte out of frame,
Bicauſe there is nothyng in the,
That may thy luſte chaſtice or tame.

Without knowledg þ. wilt folowe.
Thy fleſhe and fleſhly appetyte,
And in the luſte therof wallowe,
Settyng therein thy whole delyte.

Without knowledge þ. wilt oppreſſe
All men that ſhalbe in thy powre,
And when they ſhalbe in diſtreſs,
Thou wilt them cruelly deuoure.

Without knowledg thou wilt aray
Both the and thyne paſte thy degree,
And eke mayntayne outrageous playe
Tyl thou haue ſpent both lande and ſee.

To make an ende, vnielleſſe thou haue
Knowledg remaynyng in thy breaſte:
Thou ſhalt be worſe then a vile ſauage
That doth all honeſtie deſteſte.

Get the knowledg therfore I ſaye,
And eke the feare of God aboue,
And let thy ſtudy be alwaye
To knowe what thyng doth the bihoue.

But fyrſte bifoze all other thynges
Set the Lords feare bifoze thy face
To guyde the in all thy doynges
That thou delyte not in treſpace.

For he that doth delyte in ſpynne
Shall neuer gouerne hys lyfe wel.
Nor any godly knowledge wyne.

Calu. 33

For

The Gentlemons lesson.

For wisdoms worl not with him dwel.

When seeke for knowledg basilie
And leaue not of tyll she be founde,
And when thou hast her perfectelie
To the Lordes feare let her be bounde.

Saple

And let them two beate all the swea
In thy doings carelve and lare,
Let them agre and ende their plea.
Before thou do appoint the state.

By theyr advise suruei thy lande
And kepe thy courtes both farre & nere
And se they do fast by the stande
In thine housekeeping and thy chere.

Leaue them present before thine eyes
In al thy dedes what so they be,
In sessions and eke on assise
Let them not be absent from the.

Let them rule all thy familie
And eke instruct thy childrene yonge,
That they may thyne office supply
When whys darte death hath the stong
And last of all leaue them to guyde
Thy chyldren and theyr families
That thy house and stoke may abyde
And rule the reute in godly wise.

No more to the I haue to saye
But that thou kepe Gods feare in syght
And make it the guyde of thy waye
As well by bryght daye as by nyght.

So doyng I dare the assure
That in the ende thou shalt obteyne
The blisse that shall euer endure.

Wpth

The Magistrates lesson.
With Christe our maiester for to rapun

The Magistrates lesson.



Woso thou be that God doet
call,
To beare the sword of puni-
ment,

Mark wel my words and take them a-
Accordingly as they be ment.

When thou arte in autoritie,
And haue the bridle rayne in hande:
Then be well ware that tirannie
Do not get the wpythin hit bande.

Take not vpon thy sword alway,
But take semetyme on thy ballaunce
And se that neither do decay
In the tyme of thy gouernaunce.

For to punyshe wpyth equitie,
As and aye shalbe bisemyng,
Whereas to shewe extremite
Is founde rather a bloude suckeyng.

If any man be accusede
Se thou hear him indifferently,
And let him not be punishid,
Tyl thou knowe his cause thorowly.

If he haue wrought against flawe
So that iustice woulde haue him dye
Then in thy ballaunce laye his cause
And iudge him after equitie.

If he dyd it of ignorance,
Of nede or by compulsion,
Else by fortune and by chaunce

The

The Magistrates lesson.

Then must thou vse discretion.

Consyder what extreme neede is
And howe force may the weake compel,
And how fortune doth hit and misse,
When the intent was to do well.

And though the euidence be plaine
And the accusars credible:

Yet call to mynde the elders twayne
That Daniell found reproueable.

Dani. 1

And if thou fynde them false or bayne
Forged to worke theyr brother yll
Then let them suffer the same paine
That he shoulde haue had by their wyll.

Much myght be sayde in this matter
Out of the workes of writers olde,
And for to proue it the better
By any late stories might be tolde.

But I leaue this to the study
Of them that haue had exercise
In iudgement in whose memorie
It is as styll before theyr eyes.

I thought mete to touch it only
That thou myghtest haue occasion
To call to mynde the chief dutie
Of thy state and vocation.

Whych is to scanne the euidence
And eke to try the accusars all
Thoughe they be men of good credence,
Lesse happly the iuste be made thral.

More ouer it behoueth the,
If thou wylt walke in thy calling
To se that all good statutes be

Exercis

The 33 statutes lesson.

Executed before al thinge

For to what ende do statutes serue

Or why should we hold parliaments?

If men shall not suche lawes observe

As in that court we shall inuent?

And what thinge shall a traime decrea

So sone as when men do neglecte

The wholsom lawes, as who should say

They were in dede to none effecte.

For in that realme the mightie shall

Worke after theyr fancie and wyl

For there the poore may crye and cal

For helpe, and be oppressed syl.

Se thou therfore to thy dutie

In this behalfe both daye and nighte

And let none break such lawes as these

But let them know þat lawes haue might

Let them all know I say that thou

Shalt set to minister iustice

And that thou madest ther to a vowe

At the takinge of thine office.

Wincke not at thinges þe be to plain

Lest godli knowledge be the fro

And thou flyt into endeles payne

At such time as thou must hence go.

For if thou wilt not minister

Justice to them that do oppresse

What are the people the better

For the when they be in distresse?

The heavenly husband man therfor

Who planted the vice to suppress

Shall drye thy rote for euermore

And

The Magistrates lesson

And geue the vp to wyckednes.

Beware of thy vengeance betyme **Thou.**

Lest it come on the todaynly

When þ wouldst saine repēt thy cryme

But shalt desperte of goddes mercy.

For what thing causeth men desperte

Of gods mercy at their last ende

But their cōscience that saith they were

Told of their fault & woulde not mende.

If thou therefore dost se this thyng

And wyle wince at it willinglye

I say that when death shal the styng

Thou shalt desperte of Gods mercye

Yer haue I more to say to the

Concernyng thy vocation

Whiche if it grow syl must nedes be

Double abhomination.

For he that bieth must nedes sel

Thou knowest alreadye what I mean

I nede not wryth playne wordes to tel

If sinne haue not blinded the cleane,

Se vnto it I the aduise

And let not offices be solde

For god wyl punyſhe in strait wyse

Such as wryth him wyl be so bolde

He wyl not aye suffer his flocke

Of wolves to be so deuoured

Neither shall they þ would hym mocke

Escape his handes unpunished.

His arme is as stronge as it was

When he plaged King Pharao

In Egypt, and can bring to passe

D. i.

Al.

The Maiestates lesson.

Al that he listeth now also.

Be spent not al his power vpon

The kynge Nabuchodonozet

He shal neuer be found such one

That he should not haue mighte in store,

Take hede, take hede, I saye therfore

That thou fal not into his hand

For if thou do thou art forlore

Thou canst not be able to stand.

Yet one thyng more I muste the tell

Which in no wyse thou mayst forget

If thou wylt professe gods Gospel

And thyne assaunce therein set

Thou must not couet imperye

No, seke to rule straunge nations

For it is charge inough perdie.

To aunswere for thyne owne commons.

Let thy study therfore I saye

Be to rule thyne owne subiectes wel

And not to maynetayne warres alway

And make thy contrey lyke an Hell

Let it suffice the to defende

Thy limites from inuasion

And therein se thou do intende

Thine owne peoples saluation.

For marke this. If thou do invade

And get by force commodite

The same shal certenly be made

A scourge to thy posterite.

This haue I sayde, to call the backe

From the Philistines faction

Trustynge thou wylt my counsell take

The womans lesson.
And walke in thy vocation.

The womans lesson



So so thou be of woman kinde
That lokest for saluation.
Se þ haue euer in thy mynde,
To walke in thy vocation
If thy state be virginitie
And hast none housband for to please
Then se thou do thy selfe apply
In christen maners to encrease
If thou be vnder a mestres
Se thou learne hir good qualiteyes
And serue hyr wyth al redynes
Daneying goddes feare before thine eyes
If thou se hir wanton and wilde
Then se thou cal vpon god syl
That he wyl kepe the vndesylde
And kepe from the al maners yl
Auoyde idle and wanton talke
Auoyde nyce lokes and daliaunce
And when thou doest in the stretes walk
Se thou shewe no lyght countenance.
Let thyne apparayle be honest
Be not decked past thy degre
Neithec let thou thyne bede be dreste
Othertwylse then besemeth the
Let thine heare beare the same coloure
That nature gaue it to endure.
Laye it not out as doeth an whoze
That would mens fantacies allure
Saint

1. Cor. vii.

1. Tim. ii.

The womans' lesson.

Wapnte not thy face in any wise
But make thy maners for to shyne
And thou shalt please all such mens eyes
As do to godlines enclayne.

Be thou modelle, sober and be wise
And learne the popntes of housewifery
And men shall haue the in such price
That thou shalt not nede a dowry

Studye to please the lorde aboue
Walkynge in thy calling vpryght
And god wil some good mans hert moue
To set on the his whole delite.

Now e when thou arte become a wyfe
And hast an housbande to thy mynde
Se thou prouoke him not to stryfe
Lest haply he do proue vnkynde

Acknowledge that he is thyne heade
And hath of the, the gouernaunce
And that thou must of him be led
Accordyng to goddes ordinaunce.

Do al thy busines quietly
And delyte not idle to stand
But do thy selfe enet applye
To haue some honest worke in hand

And in no case thou maist suffer
Thy seruauntes or children to play
For ther is nought that may souer
Make them desyre to renne awaye

Se thou kepe them syl occupied
From moorne tyl it be nyght agayne
And if thou se they growe in pryde
Then laye hand on the bydle rayne

But

The womans lesson

But be thou not to them bytter
Wpith wordes lackyng discretion

For thine housband it is fitter
To geue them due correction

But if thou be of such degre
That it is not for the semely
Amonge thy maydens for to be
Yet do thy selfe styl occuppe

Do thy selfe occupp I say
In readinge or hearyng some thyng
Or talkyng of the godly way
Wherem is great edifyng

Se thy children well nurered
Se them brought vp in the lordes feare
And if their meaners be wycked
In no case do thou wpyth them beare.

And if thine housbande do outrage
In any thyng what so it be
Admonish him of hys last age
Wpith wordes mylde as becommeth the
And if he do refuse to heare
Thy gentle admonicion.

Yet se if thou can cause him feare
Goddes terrible punition

Do what thou canst him to allure
To seke God by godly lineing
And certenly thou shalt be sure
Of life thate is everlastinge

For though the first woman did fall
And was the chiefe occasion
That sinne hath pearced through vs all
Yet shalt thou haue saluation.

Thou

The womans lesson.

Thou shalt be false I say, if thou
Keep thy selfe in obedience
To thine husband, as thou didest bow
And shewe to him due reuerence

But in sayth must all this be done
Or else it doeth nothinge auayle
For without sayeth nought can be wone
Take thou neuer so greate trauayle.

Thou must beleue and hope that he
That bade the be obedyent
Wyll be ryght well pleased wth the
Besause thou holdest the content

Nowe, if thyne husbande be godly
And haue knowleged better then thou
Then leaue of him al thy dutie
And to his doctryne se thou bowe

Se thou talke wth him secretly
Of subrynges as do the behoue
And se thou obserue thy owne
Al such thinges as he shal aproue.

Seke to please him in thine aray
And let not newe tickes deelyte the
For that becometh the alway
That with his minde doth best agre
Delite not in vaine sayllars

That do vse false tumoures to sowe
For such as be great babbelars
Wyll in no case their dutie knowe

Their commynge is alwaye to tell
Some false lye by some honeste man
They are worse then the deuell of hell
If a man would them thoroughly scanne
They

The womans lesson

They wyl fynd faute at thyn awaye
And say it is for the to base
And haply ere they go awaye.

They wyl teach the to paynt thy face

Yea if at other talke do fayle
Before the idle tyme be spent

They wyl teach the how to assayle

Thyn honest hand with wordes, vehemente

Thou must sweare by goddes passion

That long ere thou sawest his beade

Thou hast in gallaunt fashion

And wilt agayne when he is deade

Thou must tell him that he may heare

With a lowd voyce & eke wordes plaine

That I wilt sometyme make good chere

With eight good felows one or twaine

I am ashamed for to wyte

The talke that these gollespes do vse

Wherefore, if thou wylt walke wpryght

Do they? compayne quite refuse

For they are the deuilles mynisters

Sent to destroy al honestye

In such as wyl be their hearers

And to they? wycked reade applye

But thou that arte Sarais daughter i. Pet. iii.

And lokest for saluation

Se thou learne thy doctryne at hit.

And walke in thy vocacion.

She was alway obedyent

To hir housband, and cald hym lord

As the booke of godes testament

Doeth in most open wyse record.

Gene. xxi

For

The womans lesson.
Folow hit, and thou shalt be sure
To haue as she had in the ende
The lyfe that shall euer endure
Vnto the whiche, the lord the send.

Amen

Imprynted at

London bi Robert Cromley
dwellinge in Elie rentes
in Holburn. The yere
of our Lord .M.

D. xlii. the
laste daye of December

Autore eodem Roberto Croleo
Cum privilegio ad impri-
mendum solum.



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